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PARSHAS MISHPATIM



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

TO ALARM OR NOT TO ALARM...

Parshahs Mishpatim talks about damages that people do to others. It starts off with the *parshah* of how you treat a Jewish *ganif* who steals. It talks about people fighting, harming one another through throwing rocks at each other or through punching one another. It talks about *shomrim*, people who assume responsibility for other people's property, and how they don't live up to their responsibility and cause damage. But the Chafetz Chaim says (in his sefer Shem Olam) an interesting insight, that you're supposed to study this *parshah* not only from the perspective of the person who does the damage to somebody else, but also from the perspective of the person who *got* damaged.

Let's say a person gets robbed. You never get robbed because you didn't have your alarm system on. I was recently talking to a person who wanted to know if he should install an alarm system in his house. I said to him, "Why would you do that? Why would you waste your money and install an alarm system?" "But isn't that proper *hishtadlus*?" he asked me. I told him I never lived in a home that had an alarm system. We were never robbed. Our home wasn't Fort Knox. If some guy came to our home and huffed and puffed, he could blow himself right into the house. We didn't leave the doors open. We didn't leave the windows open, but we never installed an alarm. I said to the guy, "Were you ever robbed?" "No." I said, "So why would you throw your money out?" But that's what everybody does. So I told him to go ask people who he knows if they were robbed. Ask around if the alarms do anything.

He gets back to me a few weeks later and he says, "You want to hear two interesting stories?" Right after our conversation, he was talking to his mother and suddenly his mother's alarm went off. So she had to hang up to go check out what made the alarm go off. She gets back to him after a while and she says, "You know what it was? Somebody knocked on the window to try to get my attention and that set the alarm off." A very great necessity. Just install a bell, a better bell so you can hear. Then he met somebody and asked him, "Do you have an alarm in your house?" "Yes." He says, "Were you ever robbed?" He said, "Once." He said, "Really?"

What was the story?" He said, "For 25 years I always put my alarm on when I left the house. One weekend I didn't do it. That weekend I was cleaned out."

ATTACK OR PROTECTION IS ONLY FROM HASHEM

We have to realize that any type of *tza'ar* is *min hashamayim*. This is what the Chafetz Chaim is telling us.¹ He says, even if a guy puts you down, a guy embarrasses you, or defames you, you have to know, it's *hakol min hashamayim* for one's sins. There's nothing else that is the cause of this but a person's sins. And he quotes a *medrash*.² The *medrash* says, וְהַשִּׁבְתָּה אֶל לְבָבֶךָ, take it to your heart when you experience negative experiences. What does that mean, take it to your heart? אמר ה' אמר ה' קב"ה, Hashem says: אתה וליבך ידועים מעשיהם, you and your mind know well - the actions which you have done - וְעַשְׂתָּה - שעשית - and the *afflictions* that I brought upon you, are they not *middah keneged middah* to what you have done?³

שעונותיך הם והשבות אל לבך. *Chazal* say: מהחטאיך אונתך, your sins are what brings you embarrassment. How many times have you suffered embarrassment in public? Or in private? I think most people have gone through something. *Nu, avonosecha*, one's sins. The Chafetz Chaim says, Hashem brings about the embarrassment, על ידי חיבך, *Migaljin* חובה, Hashem brings it about through somebody who's not a great person.⁴

He says, what if a person comes and hits you on purpose. You're walking down the street, and suddenly you feel someone coming up on your side, or coming towards you, you know it's not heralding any good news. And suddenly he lifts up his hand and he gives you a punch in your head. What is that? *B'meizid* - he did it on purpose. *הו אֲגַם כִּי השְׁגָחָה מִלְמָעָלָה*, this is *hashgachah* from Hashem, *milema'alah*.

ספר שם עולם חילק א - רפרק ג. [זקן כל עוני] צער שמרגדמן לאדם, שאחד מחדרו ומגדפו, הוא הכל מן השמים עונתוין, אלא שמלגאלין חوب על ידי ח'יב, וכמו שאמרו חז"ל על הפוסק והשבות אל לבך, שעונתוין הם המחרפני אונורך. וכן אמר הכהן אותו אליון בבחז"ר, הוא גם בן השאהר מלמעלה, אלא שמלגאלין וככ"ל, ורואה ממה שאמר הכתוב והוא בון נפשו והכהן אישת רעהו וגוי, ופאה תין ופאה אמרת מארת מיל' מכאן סינתו רשות לרופא וראות לא ליליאן חנהמן מאי וחוי מוי. וכן הכהן מדבר שאר הכהן רשות רעה במצווד לע"ז מירבה לאל כחרה דגם זה ביד' שמים. וכן מצינו בדוד שקסיל אונתו שמע' בוגר ויסקל אונטו אונגבאים וערפ' השיב ודוד ה, אמר לו קלל ע"ש בקרא. וכל זה עונשו השם יתברך לטובות האדם כד' שכיוור' עונתוין על ידי העלובן. וכיישב האדם היטב בונפשו אין צערין לוי כל ליל להשבת תשובה למחחרף, ואזרקה יודה לה על שהדרון לו דבר שיכופר עונתוין, וכן אמרו חז"ל געלעלין ואין עולבן, שמעון חשבה רבה נסכהה לו על ידי בוטרין, עליון הכהן במר אופורי וביבא צבאת השם שבר בברכאות. ופשיבין הדבר היטב תשובה רבה נסכהה לו על ידי יי'הו גמליאל לא לחיות ולא נוקט ונוטר עברו דה, וזכרוגמן שאותן מפידי על חבריו על שהחצ'ו היטב בימים חמין עופרויות שעליון אף דבעת הרחיצה קשה לו החמימות. וראה איה מה דאייא במדרש רבה (פרשת מקץ) על שם אמר עקיב לבני למה הועשומן לו להגדי אליש העוד לבם, והתירם עליו השם יתברך ואמר על ידי ביבא עליונה מה תאמר עקיב ותדבר ישראל רשות דרכ' מי', והי' מושם דיהה לו להתבונן בדואיה מה, וסבב

² סופ' ר' לוי – "רב מאייר אמר ר' הון אמר (ברבר ח) והוא ידעת עלם לבך כי כאשר יסור איש את בנו ה, אלהי מיסרך, אתה ולבך יודעים מעתים שעשית ויסורים שהבאתי עליך של כל נגדי מעשיך שעשית הבאתני עליך".

³ יש מפרשים "שלא נגדי מעשיך" ביחסות דהינו – שיסורים שהשיית מביא על האדם הם אפ' קלים יותר ממה

⁴ שבת לב ע"א: "תנא דבי רבי ישמעאל כי יפול הנופל ממנה" רואו זה ליפול משנת ימי בראשית שהר לא נפל בלב הארץ והוא נפל אל עיר שאלתלולין חוץ מכאן ולבז עיר נבזתת אל עיר נבזתת".

Know. תְּהִלָּתִים חֹבֶה עַל יְדֵי חַיִּב, The people who do this damage are not to be let off the hook. No. The police can arrest them, but you have to understand that what they did to you and the punishment they will get has *absolutely nothing* to do with the damage that you got. You know how difficult it is to eat that? Today you walk in New York. It's a lawless place. The animals were let out of the zoo and they're *pashut* running around the streets doing crazy havoc, robbing, stealing, beating up, breaking. Just last week two police were called to a house where there was some domestic violence going on, a domestic feud. And some animal who had written that he hates police, came out of a side room and shot them both. One died on the spot. The other died today.

So you have to know, it's from the *Ribono Shel Olam*. What do people say? "You have to be tougher on crime." If there were people who would put the fear of Hashem into these criminals..." Biden said you've got to make a gun rule. Make laws for guns. That's going to solve the problem."

There are two subjects, the one who metes it out and the recipients, and the Chafetz Chaim says, the recipients on the receiving end are never recipients because of the lack of law. It's not because of leniencies in laws. The whole *velt* thinks not like that and the *emes* is to me it's obvious. You always wonder if we live in a lawless place, when some lowlife could come and punch a man right in the face - someone who is walking down the street on his smartphone in Flatbush, bang! The guy gets whacked in the head and he goes to the hospital. You get all these hot heads coming down to speak, self defense, Shomrim. We know what the famous line is: Where are the police whenever you need them? How come the Shomrim are always on a different block? You know why? Because Hashem orchestrates it. I was thinking to myself, if I would be that lowlife and I would see punching people in the face as a game, would I just punch one lady? No. I would start with one and go to the next. If I want to get away from that neighborhood, I would go around the block. *Bam!* I go to the next neighborhood...*Bam!* I'd wreak mayhem left and right. Why would I stop after one, if it's something I enjoy? I don't stop after one piece of pizza, right? You don't say, "I'll come back tomorrow." You should, but you don't say that. You say, "No, I'll *chap arein* today." That the perp stops after hitting one person, to me, is the *ra'ayah* that it is from Hashem.

HERE I WILL LIVE

I remember hearing the following in the name of a famous *gadol* from Telz, Rav Mottel Pogromansky (1903-1950). He was in the ghetto between Slabodka and Kovno and they had herded many Jews into this ghetto. They put up this barbed wire fencing with

openings, and at the openings were standing Germans with rifles. And Rav Mottel once came to where these Germans were standing, and there was a group of *bachurim* from Slabodka. They weren't children. They were older *bachurim*. And they were discussing what's going on over here, in the world, in the political scene, in the not-political scene. And some guy said, "Where is the Ribono Shel Olam? What's going on over here? It's *mamash* so lawless. They kill for nothing. They kill people and there are no consequences. No one to answer for. No one to complain about. Life, *yiddishe* blood became *mamish hefker*." Rav Mottel said to the *bachurim*, "Do you know what I see? I see the Ribono Shel Olam right here with me this second." They said, "How do you see that?" He said, "Do you see that German with the gun? If I tried to walk past, would he not shoot me? Do you have any doubt that he would say *tzeischem l'shalom*? He would shoot me. Do I have any doubt that right now he doesn't want to shoot me? I know *klor* he would love to shoot me right now. So why doesn't he shoot me? You know why? Because the *Ribono Shel Olam* says, 'over here' where I'm standing now, 'you're not going to die. If you go over there, over there you'll die.'"

Hakadosh Baruch Hu runs the world and it's so difficult for us to accept this *emunah*. It is very, very difficult.

HASHEM HIT HIM

In this week's *parshah* it talks about two people fighting and one throws a punch and lands it on the other guy's body. It's not just a tickle. It's not just an inconvenience. He punches him and he gives him *mamash* the works. He damages him. He breaks his nose. He breaks his lenses. He breaks the guy's face.

I knew a guy I was being *mekarev*, a very stubborn guy. He thought he had an answer for everything. He was married to a *shiksa* and I told him it's *treif*. I told him, "My dear friend, please, I'm begging you, please step out of this relationship before Hashem pulls you out. I'm the warning from Hashem. I'm telling you, I was sent to you by Hashem. Not directly but indirectly."

I said, "What are the chances for me and you to meet? There is almost no chance in the world for us to meet. But we met. And you shared this piece of news to me, that you're married to a *shiksa*. I'm telling you, I'm begging you, save yourself." And he didn't. He did not. No, no, no. So what happened? I don't remember if it was Rosh Hashanah or Yom Kippur - I want to say *Yom Kippur*. It was Yom Kippur, and the guy decided he's going to go to his temple because he's a temple Jew. So he comes home from Yom Kippur and he meets a huge brute in the house. He left *shul* early like a lot of people do. He didn't stay until the end. And this brute turns out to be a six-foot-five fireman and this guy was a short little guy. He was wiry

and very tough, but he was short and didn't look domineering. He tells the fireman "Please leave my house." The fireman said, "No one asked you. No one welcomed you in this house. Right now you're not wanted here. Skitch." The guy said, "No, it's my house. Get out of my house." So the fireman grabbed the guy, he laid him out on the floor and he proceeded to straddle him, and then he said, "Okay, here it comes!" Number one. *Bash!* A six-foot-five brute bashed him in the face. *Smash!* "You're getting out of here?" *Bash!* Two, three, he lost count at forty-something, he told me. The guy beat him to a pulp. He broke his nose, He broke his eye bones. He broke his cheekbones. He broke the guy's whole face.

You know what I told him when I met him? "You're the stupidest Jew that I ever met, but Hashem taught you a lesson." I said, "You probably still didn't get the message. All you have to realize is that your wife, your lovely, dear *shiksa*, has you trussed up and she threw you to the dogs, and she chose this big brute over you. She wanted to marry an orangutan and she wasn't impressed with you. Did you get the message, you idiot?" I said. "Do you have any doubt? On Yom Kippur Hashem gave you *kapparah*." You know what the fellow said to me? "I think I'm starting to get it." He said, "I think I'm starting to get it." And he became a *frum Yid*. He did *teshuvah* and became *frum*. People were *mekarev* him and brought him close. A smart fellow - and he learns, but he's a slow learner. I told him, "Don't ever again in your life beg for this treatment. The lesson Hashem gave you was because you were an idiot and it says *לץ לך, לך, leitzim* and fools have to get beaten."⁵ I told him, "Do you have any doubt that that was Hashem? You think it was this guy?"

Of course, he went to court. He said, "I'm going to sue his pants off." This guy was a lawyer. I said, "If I were you, I'd get a shovel and dig a very big, deep hole, climb in and cover yourself up with the dirt, because the next time this brute touches you, you're never going to see the light of day." I don't know how but the guy got away scot-free. I guess he was a *shaliach* of Hashem and Hashem let him off the hook.

A person has to know what this *parshah* is talking about: When two guys are fighting and somebody beats the other guy to a pulp and now he's *mamash* sick like a dog...you shouldn't know from it. I know another guy, another "*chacham* from the *mah nishtanah*" (*i.e.*, a *sophomoric wise person*). He was in a bar, and he started up with somebody, and someone else thought they had first dibs on him. When I met the guy, he told me, "I have metal plates in my face." I said, "Another *chacham*." I told him about the other story, and I told him, "At least you got away without being in the hospital for six months afterwards, getting yourself reconstructed."

⁵ משלוי י"ט כ"ה - "לץ פֶּה וְפֶתַי יִשְׂרָם, הָאָכִים לְבָנָו בֵּין דָּעַת"

A person has to know what the *gemara* says, that when you get beaten to a pulp, you learn out from this *passuk* that you can go to a doctor, because the *passuk* says, *שְׁבַע תִּתְּרַפֵּא*, the guy who does the damage has to pay for your loss of wages, and *וּרְפֵא יְרְפֵא*, he has to pay your doctor, so you see you're allowed to go to a doctor. So the *gemara* (Bava Kama 85a) says, is that a *chiddush*? The *gemara* says yes, it's a *chiddush* that you can go to a doctor after you get a lesson like that. The *gemara* asks, why? You know what the *gemara* answers? *דְּלִיא תִּמְאָה*, you shouldn't say, *רְחַמָּנוּ מַהְיָה*, Hashem, the Merciful One, beat him, *וְנִזְהָנוּ*, so let Him heal this fellow. Hashem sets him up, Hashem should be the one that heals him. You hear that? It means that without the *passuk* you would have thought that if Hashem is punishing you, you cannot go to a doctor. Let Hashem heal you! Hashem can definitely heal you. He's the *רְחַמָּנוּ עַמּוּ יִשְׂרָאֵל*. The *chiddush* is that Hashem says, no, *אַעֲפָג*, you can go to a doctor.

Now the Chafetz Chaim says, what does that mean 'Hashem hit him?' Hashem didn't hit him. Some brute hit him. Some animal beat him to a pulp. What does that mean? Don't say Hashem hit him. The Chafetz Chaim says, it says *shtait* in this *gemara*, when you see a brute beating you, it's not the brute. It's Hashem. Brutes don't touch you. *אֵין אָדָם וּקְרָב אָצְבָּעַ מִלְמָתָה*, a person can't touch anyone, *אֵלָא אָמֵן כִּי מִכְרִיזֵן עַלְיוֹ מִלְמָעָלָה* (Chullin 7b).

The Chafetz Chaim says, if a person would get this message and he would hear it, you have to know, you would never pay attention, you would never waste time on thinking "how am I going to take my revenge?" How am I going to pay this guy back?" *adaraba*, you know what you're going to do? You're going to thank Hashem. You know why you're going to thank Hashem? Because He gave you an opportunity to have *kapparas avonos*.⁶ That's *kapparas avonos*, my friends. And if a person gets the message, he says, that Hashem brought him a great *tovah*, it'll be much easier for him not to take revenge or to bear grudges. Unbelievable!

Now he doesn't say that it's going to be easy; it's not going to be easy. But he says, you'll know that. This is a frightening thing, *mamash* a frightening thing. I don't care what anybody says. It's a world full of *kofrim* and *apikorsim*, people who have this *meshugas* that it's a dangerous world and *goyim* beat Jews, the *הלכה היא*, and they beat up Jews and there's no Hashem; that there's no *hashgachah pratis* on that. It's human beings; human beings could beat human beings. What kind of garbage is that? The Chafetz Chaim was a bigger *posek* than all of you! The Chafetz Chaim says black on white:

⁶ חולין ז - אמר ר, חנינא אין נוקף אצבעו מלמטה אלא "א"כ מכירין עליי מלמעלה שנאמר (תהלים ל, כג) מה, מצער גבר בוגר (משל כ, ד) ואדם מה יבין דבריו א"ר אלעזר דם ניקוף מרצה כدم עולה אמר רב בגודל ימין ובנקיוף שמי והוא דקאייל לדבר מזו.

“Don’t allow such *shtusim* in your head. You won’t spend your life thinking how to pay back people, how to settle this *cheshbon* and settle the score. There is no such a thing in this world that is not Hashem. It’s only Hashem.”

A CHILD AS A VEHICLE FOR HASHEM’S PLANS

The Chafetz Chaim says (*ibid*) there’s a *medrash* that Yaakov Avinu got upset at his children for telling Yosef that they had another brother at home. Yaakov got upset and he said, *למה הרשותך*...why did you cause bad to me to relate to that person that you have another brother.⁷ Would you not have said the same thing? “You opened your big mouth and told somebody you had another brother; what was it *nogea*? You should have kept quiet. And now you did me in. Why did you have to open your big mouth?”

You know what Hashem says? *התרעם עלייך ה* – Hashem got upset at Yaakov Avinu. *Chazal* say this was the only thing in Yaakov Avinu’s life that he said a *davar batalah*. The only time in his entire life, with all his *tzaros*, this was the only time he said a *davar batalah* – *a wasted word*. And Hashem said, *למה תדבר עיקבך*...Yaakov, why did you talk like this?⁸ Don’t you realize everything is *darkei Hashem*? Hashem was the one who orchestrated that the *shevatim* should open up their mouths and mention about Binyamin. And *כל מה דעתך רחמנא לטב עביך*.⁹ And don’t blame them for doing the *rah*.”

But it’s very hard. It’s very hard. Imagine you had a child who saw their Tatty counting out 50 G’s. Maybe he was making a payment on a car; he was buying himself a Sprinter, one of these big vans, or maybe a Lexus. The father came home and the father wasn’t the smartest guy in the world. He sat down at his kitchen table and he wanted to show his family, his wife, his kids: “Look,” he says, “Look at what 50 grand looks like. This is the money that’s going to bring us a nice car.” Next thing he knows, this little kid goes running outside in the street and he’s screaming at the top of his lungs, “My father has 50k, 50 G’s in the house”; he screams it all over the block, and he’s so excited – because he saw his father get excited. He saw his mother get excited. He saw his brother say, “Wow!” He started to feel like his father is the sheriff on the block and the guy spread it out in the neighborhood. That night they had an unwanted visitor. In the middle of the night, somebody broke in the back door, cut out the area of the lock, pushed the door in, sprayed the whole place with some fumigation and made sure everybody on the second floor was sleeping tight. He put on his little K95 mask. He didn’t wear one of those blue little *shmattas*. He put on a smart one. Walks into the

⁷ בראשית מג ו – יאför ישראל למה מערתך לי, להגיא לאיש מעד לך את.

⁸ ישעהו מ כד – לך תאמר עיקבך וזקבר ישראל נותרה דרכך מוקה ונאלמי משפטך ישבור.

⁹ ברכות ס ע"ב – אמר רב הוז אמר רב משום רב מאייר וכן תנא ממשמיה דבר עקיבא: לעולם יהא אדם רגיל

לומר כל דעתך רחמנא לטב עביך...”

father's study, starts to look around the house, sees the bag sitting there and he relieves him of the thing. The next morning the father gets up, comes down and he sees what happened, and he says, "How in the world did I get robbed? Who knew that I had money here? Who knew?" There's a little investigation. He finds out that his cute little *yingele* announced to the entire block that his father's buying a car with cash. He wants to do something to his kid. He screams! He shouts! He tells the mother, "Get that kid out of my sight, because I'm telling you I'm really angry with him." He warns the kid, "You big-mouth, you big-mouth." But all the kid was doing was the *shlichus* of Hashem. The father was a *rashah*. The father deserved to get himself liquidated. Hashem arranged it in this fashion.

A CHESSSED IS FROM HASHEM TOO

A *mentsch* has know that this is what life is about. The Chafetz Chaim says a person should not think ever that a person did something to you - and you have to *chazer* this over again and again and again.¹⁰ The Chafetz Chaim goes on to say, let's say a person supports you or a person does another *tovah* to you; it has nothing to do with the kindness of that person's heart. It has nothing to do with the decision of that person. He quotes a *passuk* in *Melachim*.¹¹ It says Eliyahu Hanavi was sent to a place and Hashem tells Eliyahu, "I want you to know that I commanded a widowed woman to feed you and support you." The Chafetz Chaim says, was she a *neviah*? Was she a prophetess? Did Hashem actually command her to do it? No. So why did she invite Eliyahu into her house? Because Hashem commanded it to occur through her. Hashem commands.

ACTING RESPONSIBLY

So if you go to somebody, and you want to purchase something, or sell somebody something, and the person doesn't want to do it, you could get upset. You could feel bad. *Nu*, a person has to understand that this is all from Hashem. Of course you could take that person to court. You could

¹⁰ ספר שם עולם חלק א - פרק ג: וכן אם אחדין זין את חבירותו, או שאר טוביה קהה גונן, הוא הכל מילא השם יתברך שננתן בלבו שישיט בעמו. וכן מצינו בכתוב שאמור לו השם יתברך לאילו הינה צויתינו שם אשה אלמנה למלכלך, ואלמנה ההייא לא לבביה היהת אלא שאלתין לה הרצון זה. וועל' כן אם אחד לא רצה למלאות רצונו באיזה דבר בגין כך נקנות מתו שום יתברך הטובה או לא להקי. לו מעתות וכגון זוגות שאר טוביה, זון לחיות הרעומות עליי כלל, כי סותמא לא גזבבה מתו השם יתברך הטובה זו עצמן. ושמעתה בשם גדול אחד שאמר, דזה דומה לאחד שצירף לאיש ששמו רואבן, ושאל לאנשים איה אוכל למצוא האיש רואבן, ווינמה בברוקום פלוי ונמצא קבץ גאנשס לך ובଘשו ואילו מאמא, וכו', וילך לשם לדרשו גויל נגעא האיש רואבן ולא היה שם. האם ייעלה לו על הדעת להתרעם על כל אחד שם למאן שמו וראבן כיו' שבסנתו אינן רואבן, אלא חולק מילוקים אחר ומחייב איה הרואבן האמייטי שאילוי יוכן מטרתו. כן הדבר הזה, מה שזכרנו תרומות עלייה הצעה רצחה על הטב עמר אררי שהוא צעט עתיק העני שאילוי זה הרואבן שהיה הצעה השם צעריב נער בהקפה או בקיטי' חורה ולכאי גוננא. ואל יהלה לפלא עבוי האדם אם כן שיש השגחה בעולם מה זה עני זה עשר, הלא במעשים טובים מצוי כמה פעמים שעשהה הצעה כמו העשר ולפעמים יקירה שהוא בעל מושיעים עד יותר מן מושיע. אUCH, שיכו בתם הטעים כשפירותם דאי'תיא בא'ב' דף ר' ,, ו גם צורתי לא י'וי בהטਮ כי הקב"ה יטפל שכור לענין לאב� מהו שאמור זה'ל אין לך אדם שאינו עומד בנסווין, מסה להשר ומוסה לענין. מנסה לעשר י'וי מה שאמור ז'ל אין לך אדם שאינו גירסתו. ווינה לעני אם אינן מבעט, ואם עמד בסינוין ואינו מבוט קב'ה' ה' מלך שרכו לעתיד לאב.

¹¹ ספר מלכים א פרק ז' ח-טו: "יהי דבר הוה אליו לאמר: קום לך צרפתה אשר ליצידן ישבת שם הנה צויתינו שם אשה אלמנה למלכלך: יוקם וילך צרפתה ובא אל פתח העיר והנה שם אשה אלמנה מתקשת שים וקראה אליה יאמר קחני נא לי מעת מים בבל ואשתה: ותולך לחתת וקראה אלה יאמר לך קחני אלי ל פת לחם בדין: ותאמר לך י'וה אלה לך אס' של מעוגי כי אם מילא קר מכם בכם ומעט צפחת והנני מתקשת שים שיבא ובעתינו ועתינו ולבני ואלכלה ומונתנו: כי אמר אלהי אל תורי בא עשי צדבך אך עשי לי מושע געה קתנה בערשותה וחצאתה וילך ולברך תעשי באחרונה: כי כה אמר י'וה אלהי ישראל כד הקמץ לא תכללה וצפחת השמן לא תחסר עד ים (תתנו) נת יהוה גשם על פני האדמה: ותולך ותעשה דבר אלהו ותאכל (הוא) (ויהי) היא והוא וביתה י'ם":

ask him for compensation if you're able to. Sometimes you're not able to; Hashem doesn't give you the chance to take that guy to court. Sometimes He does. Whatever it is, we have to drill into ourselves that there's nothing but Hashem. Nothing. If a person would realize this, he would never even think of putting an alarm system in his house. Not only that, a person would struggle with getting locks on his doors. It would be a very big struggle - because you know it's all from Hashem. No one's robbing your house if it's not for Hashem. If my house is supposed to be robbed, I'd rather the guy come in my door without breaking my door down. What do you need to break my windows for? I'd rather have him come in, do the job and get out.

But Hashem wants you to act responsibly. If you live in a place where locks are needed, so put a lock. But you have to realize that the lock will help you *a kadachas mit loshken*. A noodle. That's why, if you put on two locks, it's like putting another noodle. I've been in Boro Park in houses that have three locks. I often go to a certain person to visit him. The person has three fat, *feste* locks. His door is like Fort Knox. You would need a tractor to get through that front door. And not a little tractor, not a little Bobcat tractor. You need a *feste* tractor. That door ain't going nowhere. That door is not moving. It's like one of those safe doors. I asked him, "Do you ever lock three locks?" "No." He said, "Why do you have three locks?" "It's for safety."

Hakadosh Baruch Hu should help us learn this lesson from this *parshah* and get smart, wise, and not end up otherwise.

IN SUMMARY

The Chafetz Chaim points out that we should look at the Torah's account of the halachic ramifications of harming someone from the perspective of the one who harms and also the one who was harmed. Should we protect ourselves from risk of harm, for example, by installing locks? Stories show that people without alarms were not robbed, and people with alarms were. This demonstrates that harm could reach a person only if Hashem wills it to, *chas v'shalom*. The same goes for violent attacks, *lo aleinu*. The real One behind anything that happens is only Hashem. Any apparent perpetrators are merely vehicles that cause the *ratzon Hashem* to happen. Losses could happen through a *ganif* with evil intent, or an innocent child who chatters too much. Likewise, kindnesses people do to us are from Hashem. Our job is to open our eyes and when events happen, consider the possibility that Hashem engineered the situation to relieve us of our sins and direct events in His world. This week (*bli neder*), when confronted with an event that shakes me, I will say, "Hashem is saying this should happen."

